1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

feather the arrows, to bind them with sinew, just as I do; then you can carry them hunting and kill game. Do just as I: I will not live much longer. Or, when I am old and blind, I will not be able to make any more for you, so you had best learn quickly. This too is the way I make moccasins, pants, shirts, and leggings. I will teach you everything I know about things to wear. If I were a boy like you, and my old maternal grandfather was telling me about these things, I would do as he said." 868

A boy is instructed to run toward the dawn as far as he can before turning back. He carries a short slow-match. Hardly has he started to return, when he touches it to ankles, knees, wrists, and elbows to keep them from becoming rheumatic, and throws it back over his head. Recovering it, he runs on home. This is in order that he may readily recall a forgotten article before he is far from camp. He continues this practice through manhood, (?) running at each of his wife's illnesses (p. 320).[1] [751]

When I [Sinyella] was about six years old, my father said, "Do not sleep after sunrise; wake as soon as daylight appears. Run toward the dawn. You should do this every day. Run out as far as you can. Do not walk; run. Do this always when you are a young man too; then you will be able to run fast, and when you race with someone you will win. If you do not, you will be beaten." I did this all the time and I washed my face and eyes. He said, "When you wash, your sight will be sharp, then you can see the game—rabbits lying under the bushes, or deer visible only through an opening among the trees. If you do not wash every morning, you will miss seeing a deer, even though he stands close to you; he will scare you when he bounds off." That is what they told me when I was as old as Lanso [six]. Later when I was as old as my youngest son [twenty] I made both men and women's clothing. By that time I knew how to do all these things. Every morning I ran toward the daylight, so I became a good runner. I could beat the Hopi and Navaho when I was a young man. They told me this when I was a boy and I did it, and it was as they said. But now I am getting old and I can not walk or work fast; my legs are getting weak. [863]

He told me how to ride my horse in chasing deer. I shot them from horseback while running. "If you have good horses you can do just as we did," they said. "If you live as we tell you, you will live to be an old man. When you have children, tell them the same as I told you. When you are very old, blind, and your limbs are weak, your son can carry you. You can use a cane; one of your sons can lead you by it. When you are old and toothless, they can put mashed corn and meat into your mouth, and take good care of you just as though you were a little baby." 867

My father said, "When you are a young man and feel strong, you can travel about to get anything you need. You can visit other tribes to trade for things to make a good living: horses, buckskins, or other goods, or things to eat. By and by when you are old you will not have good things any longer." That is what I was told and I have no good things now.

Since success in hunting depends more on skill than on charms, explicit instruction is given to the boy. His father or paternal grand- 868

[1] Practising running and breaking off branches is referred to in myths. The Sun Carlos boy is also taught by his father to run and to break branches [Hrdlička, (d), 491.] The Achomawi-Atsugewi puberty custom is somewhat comparable [Dixon, (e), 216.] Mesqua and Southern Ute fathers similarly run after the birth of a child, the latter breaking off branches [Lowie, (i), 265.] [773] [171]

The blisters are treated
by sprinkling on them a mixture of red ocher and dried cottontail or jack rabbit tongue ground on a metate. 757

Learning to Walk

A child is encouraged to walk by being held upright and moved forward so that his feet fall into steps. As soon as he thrusts a foot forward by his own volition, he is held up to walk a short distance. The baby may be placed near a low object so he can pull up and stand or walk with support. A few babies walk at nine months, but it is more usual for them to learn at one year or a little later. When a child totters or falls, he should not be laughed at, for this will discourage further attempts. Nevertheless, one of the women who made this statement was observed laughing at her child's faltering steps and saying, "She walks like a cripple." Even after a child walks alone, he is frequently carried by an older sister or his mother. 868 856

Formerly, the baby's first moccasins were put on when he began to walk, but then, as now, young children went barefoot much of the time. [291]

The baby usually makes a gradual transition from the cradle to independent mobility. When the cradle is no longer needed, it may be saved for a later child or it may be thrown away, but it is "not burned, because that would cause barrenness" (Spier 1928, 302). Fragments of discarded cradles may be observed near some of the camps. [842]

Returning the Umbilical Cord

When a child is about one year old or begins to walk, the dried remnant of the umbilical cord is removed from the cradle hood, ground on a metate, and mixed with powdered red ocher and deer fat or a substitute. The umbilical cord is then returned to the child's body by painting a line of the mixture from his hairline down the center of the forehead, nose, chin, and body to the genitals and up the back to the base of the skull. A line is also drawn from the tip of the third finger, up the arms to the shoulders and across the chest. Another line extends from the armpits down the sides of the body and the legs, and up the inner surface of the legs to the crotch. This act is performed to insure good behavior throughout the individual's life. If the umbilical cord has been lost, or if this ritual act is omitted, the child may be unruly, or may grow up forgetful and prone to lose things. 852 846 [302]

Toilet Training

Toilet training is a leisurely process accompanied by no harsh measures. It usually begins between 12 and 15 months, depending upon the mother's inclination. The toilet area for adults and older children is a short distance from camp among trees or brush, but a young child may use the yard, especially in the early morning. A mother assists the infant by stooping or squatting, with her arms supporting the baby in a sitting posture, 863 514 [516]

863 514 [516] and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when the baby is ready to excrete, or, if he begins to do so, she quickly takes him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. [834] Boys and girls up to this age go together to the toilet area and use it without subterfuge.

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

869 198 A child is encouraged in learning to talk by urging him to repeat words or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 [177] The hair formerly was uncut until the baby was two or three years old, when both boys and girls received a hair cut. Until scissors were obtained, an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 553 Names are always bestowed without ceremony, and a person may have two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the